

CHRISTIAN EDUCATION

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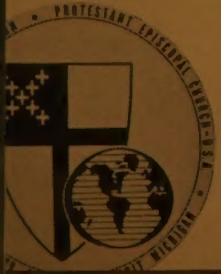


FINDINGS

SEPTEMBER 1961



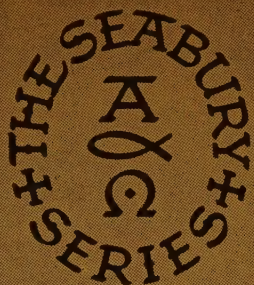
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FINDINGS

A RESOURCE FOR EVERY ADULT IN THE EPISCOPAL CHURCH WHO IS RESPONSIBLE FOR THE EDUCATION OF CHILDREN, YOUTH, OR ADULTS

Contents for September 1961

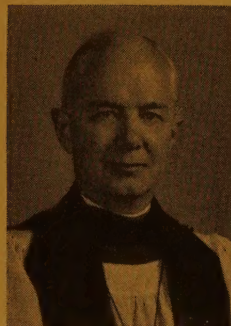
This issue of FINDINGS has a special purpose: to report to the entire Church on the program, emphases, and trends of the Department of Christian Education. Our Church has taken giant steps forward in the past fifteen years. It may surprise many of our readers to discover how much we owe to leaders of a previous generation who laid the foundations upon which we are building today.

Bishops and deputies attending General Convention and delegates to the Triennial Meeting of Episcopal Churchwomen will find this issue timely, but it should also be helpful to all persons in the Church who are responsible for the Christian education of children, youth, and adults. It is our hope that it will give them a broad view of their part in the Church's educational program and a renewed sense of purpose in their particular tasks.

Our lead article is written by Mrs. Theodore O. Wedel. Now a member of the National Council, Mrs. Wedel is a former Director of the Division of Youth. She has served the Church in many other important positions: as Presiding Officer of the 1955 Triennial Meeting of Episcopal Churchwomen; Chairman of United Church Women and of the Broadcasting and Film Commission of the National Council of Churches; and on numerous committees of the Department of Christian Education. Her work as writer and lecturer is well known throughout the country.

Our second contributor is the Rev. John W. Suter. Dr. Suter has had a distinguished career as a parish priest (including seven years as Dean of Washington Cathedral), as Educational Secretary of the Department of Religious Education of the National Council, and as author of many books on education and prayer. He is Custodian of the Standard Book of Common Prayer and a member of the Standing Liturgical Commission of General Convention.

Our other contributors are staff officers of the Department.



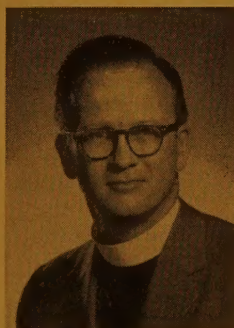
Dr. Suter



Mrs. Wedel



Dr. Hunter



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Letters:

• Operation Abolition: The Discussion Continues

I am very disappointed that the Episcopal Church has permitted a pro-communist article to appear in a magazine sponsored by the Church, and you can be sure I will henceforth do my best to put the magazine out of business. What possible qualifications does John G. Harrell possess to qualify him to condone mass riots and flagrant disregard for law, order, the will of Congress and of the people? Please be assured that *Operation Abolition* has not "most likely been [shown] in innocence." It is shown *deliberately* to all members of the armed forces to illustrate what can happen when a group of young college kids are taken over by a well-organized, militant group like the Communists, or any other such organization. It has happened in many parts of the world, such as Japan, and must be stopped here. I do not whitewash the Un-American Activities Committee, but I recognize a riot when I see one. The job of our Church is to teach young people respect for law and order and train them to determine who is leading them aright and who astray. The film was "a monstrous deception and ill token" to Harrell through his pink glasses. To patriotic Americans it is a matter of deep concern, and to Episcopalians it is a disgrace for the article to appear in a church magazine.

R. W. Puddicombe
Norfolk, Va.

I have just completed reading an article written by John G. Harrell called "Operation Abolition" in your monthly department "Sight and Sound." I am enclosing an article by Congressman John H. Rousselot, "The Truth About 'Operation Abolition.'" In this reprint from *Human Events*, I think you will find an answer to every question raised by John G. Harrell in his negative discounting of the documentary film *Operation Abolition*.

Mr. Harrell must fully realize that very few people will take the time to

look further than the so-called "objective" evaluation presented in your magazine. Since he was so careful not to tell people where they could find documentary evidence supporting the accuracy of this film, I thought that you might take the time and space to mention the article by Congressman Rousselot and where additional copies of this reprint may be secured. [EDITOR'S NOTE: Available from *Human Events*, 410 First St., S.E., Washington 3, D.C. Single copies, \$.15; quantity rates for 15 or more copies.]

I am personally most distressed about the keen interest that many church leaders seem to have in the destruction of the House Committee on Un-American Activities. I am most surprised that their questionable desire in this matter should block their facilities for objective seeking of facts, especially in these lawless riots in San Francisco last year. It is my firm conviction that this committee has, for the most part, done a good job under tremendous opposition and pressure. Since this is a duly authorized committee of the House which has been given the responsibility to propose legislation for the protection of our nation in these critical years from internal and external agents of foreign powers, I believe that we could far better use our time in supporting this committee in its work and encouraging them to use the high standards of American justice.

(The Rev.) E. B. Kyle Boeger
Associate Rector
St. John's Church
Lynchburg, Va.

EDITOR'S NOTE: Anyone critical of the House Committee on Un-American Activities and the film *Operation Abolition* is bound to be misunderstood. The Rev. John G. Harrell reviewed the film (June issue) in his responsibility as editor of our audio-visual column, "Sight and Sound." Many parishes are being asked to show this film without

understanding the extent of its accuracy. In the course of three years as editor of "Sight and Sound," Mr. Harrell has reviewed more than 130 films and film strips; some have won his praise, some his condemnation, depending in each case on the purpose and merits of the particular film.

In the present case it was necessary to point out to potential users of the film some of the factual misrepresentations of the film *Operation Abolition* and to state where readers might gain fuller information about the film and the event which it interprets. The study document Mr. Harrell recommended presents *both* sides of the issue.

Mr. Harrell considers the film "an ill token" because of its disregard for our Judeo-Christian heritage of respect for truth and for persons, which is violated by the use of innuendo and half-truth in the film. He does not propose the abolition of the House Committee, acknowledging our need for some regulatory agency to control Communist activity in our country.

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THE REV. RICHARD UPSHER SMITH

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THE REV. STEPHEN C. V. BOWMAN

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"Whatever you do, do all for the glory of God." (I Cor. 10:31)

Training for Mission

by Cynthia C. Wedel
Member of the National Council

TRAINING for mission" is one way of describing the task of the Department of Christian Education. If we were to say that its business is simply to educate, any thoughtful critic could well ask, "For what purpose? To what end?" Education in the Church is never undertaken solely to impart information, but in order to enable those who receive it to share more fully in the life and mission of the Church.

The mission of the Church is one of those familiar phrases which we all use readily; unfortunately, agreement about its meaning is not always easy. There was a time when, to most lay people, the phrase conjured up the idea of "missions" in the technical sense of money given and missionaries sent to remote places at home and abroad. Today it is generally agreed that the mission of the Church refers to the *total* task of

the Church, the reason for the Church's existence. "The Church *is* mission" is one way in which this is stated.

To many of us this implies that God created the Church—one of the greatest of His mighty acts—not as an end in itself, but as an instrument for fulfilling His will in the world. The mission is twofold: to bring all mankind into the Holy Fellowship and to send the members of the Fellowship out to witness and to serve in the world. These two aspects of the Church's task are stressed in all of the modern literature on mission: the in-Church and the out-Church, the gathered people of God and the scattered people of God. If one aspect is neglected, the Church becomes introverted, self-centered, out of touch with the world Christ died to save. If the other aspect is neglected, the Church

The Church's mission is twofold: to bring all mankind into the Holy Fellowship

and to send the members of the Fellowship out to witness and to serve in the world

could too easily become indistinguishable from innumerable human organizations for social betterment.

Gathered to Be Sent

Because the education of its members is so clearly a task which takes place *within* the Fellowship, it is urgent that Christian educators keep clearly in mind the outgoing work of mission. Christian education gathers men, women, and children *into* the Fellowship in order that they may learn to fulfill their task of witness and service in the world. A thoughtful look at the materials prepared by the Department of Christian Education for adults, youth, and children will make this clear. These publications are focused on everyday problems of real people in a real world, and their basic purpose is to help people see the relevance of the eternal truths of the Christian faith to the life they must live today.

At the General Convention of 1958 this point of view was made explicit in the emphasis by the Department on the ministry of the laity. For too long a time too many Church members have assumed that the mission of the Church was a task for the clergy or for specialists called "missionaries." The role of the ordinary layman, they thought, was to support this mission through prayers, money, and attendance at church.

Training for Witness

Before 1958 and since, the Department has been trying through its published materials and through

the spoken word to awaken the laity of the Church to their active responsibility for the mission. Every baptized person is witnessing, every hour of every day. If he can be made aware of this, he may begin to be concerned about the quality of his witness.

And this is where training comes in. In this connection, the word *training* seems more adequate than *education*. Perhaps it is only a matter of semantics, but to most of us education too often implies "book learning." It need not be limited to this, but if we talk of *training for witness* we may be able to sharpen the concept of what is needed. Of course, training of the mind (education in the narrow sense) is important. Most of us are woefully ignorant of the most fundamental facts about our faith. The Church needs to have the best efforts of the best minds given to clarifying and restating the mission of the Church for our time. This was one of the major purposes of the six volumes of *THE CHURCH'S TEACHING*.

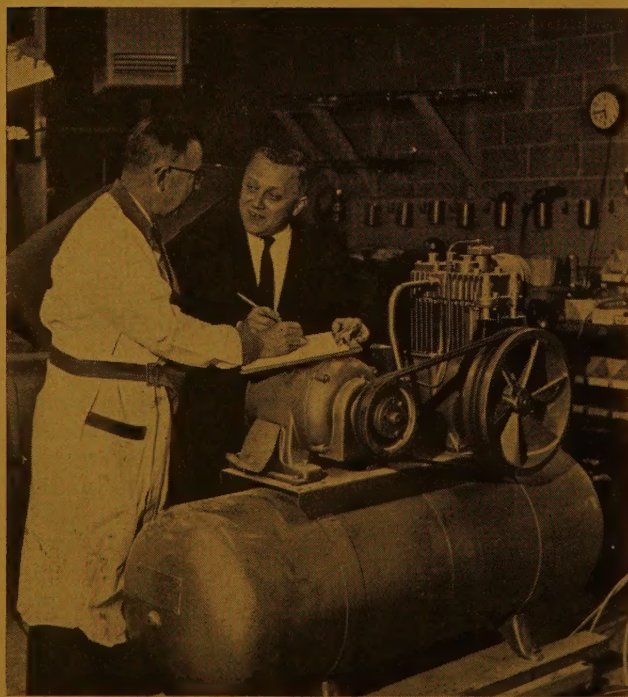
There is very little danger that any of us will get too much information or know too much about the Christian faith. But information and knowledge can be very seductive! Every book we read suggests three or four more. Every new idea opens up whole vistas for exploration. For some of us, at least, the temptation of the ivory tower is very real. We could read and study about God and His ways with the children of men, and feel very virtuous, and yet seldom have to deal with uncomfortable realities.

But training for mission must be more than this. It must include training of the will and the heart and the hands. We must have, in addition to knowledge we can store in our minds and enjoy, confident working knowledge we can put to use. We must not only *know* something, but be able to *do* something. How does the Department propose that the will and the heart and the hands as well as the mind be trained?

Worship, Fellowship, and Skills

First of all, notice the emphasis which is always placed on worship. Personal encounter with God in the Eucharist and in other acts of corporate and private devotion is the gateway to the Christian life. Here our stubborn human pride can be brought low as we hear the commandments of the living God, confess our unworthiness, and receive forgiveness. Worship must always be the center of training for mission, because God alone is capable of leading us from our human self-centeredness to the point where we can say, "Thy will, not mine, be done." And, because we are human and frail, we can never reach a point where this part of our training can stop. Over and over again we will be driven to our knees, and to the altar, as we try to fulfill our part in the mission.

In the discipline of worship our wills may gradually be changed and trained and our hearts touched by God. But, in a simple, human sense, our hearts can also be trained in communion with our fellows



After the gathering comes the scattering.

Too much of traditional education has depended on transmitting information from teacher to pupil, with a minimum of interaction. Yet if we are to grow in understanding of ourselves, of other people, and of the Christian faith, we all need the opportunity to say things in our own words, hear others say them in different ways, ask questions, discover the reality which lies beneath the words.

Great emphasis is laid, in all of our Christian education materials, on discussion in small groups. Superficially, to some people, this is a "pooling of ignorance." Actually, it represents the only way in which most of us are able to appropriate new knowledge as our own. We have to try out ideas; measure them against our own experience; see how they affect our peers before we can fully understand them. And in the free give-and-take of a good discussion, we can come to know one another at a far deeper level than we do as we merely sit side by side in a class or a congregation.

But even this is not enough. At least symbolically, our hands must also be trained. We need to be able to do something with the new knowledge which we get. This "doing" may involve new ways of behaving. Maybe I must learn to listen to others, or to be less judgmental, or to "speak the truth in love." But to make a change in my usual way of doing things involves risk. What if I can't do it, or don't do it well? It might cost me a friendship, or my job! As a part

of our training we need a protected atmosphere, such as a study group of fellow Christians or a class with an understanding leader, where we can actually experiment with new ideas. This atmosphere has also been effectively provided in parish-life conferences and in group-life laboratories.

Changing Lives

It is interesting to speculate on whether any real training designed to bring about changes in attitudes or behavior can be accomplished except in small-group, face-to-face situations. Valuable as they are, how much do large gatherings such as organization meetings, lectures, or even sermons affect the behavior of people? The Church might learn from the army, where real training takes place in the small squad or platoon, not at the regimental level.

There have been times and places when the Church seemed all too ready to accept as a pattern for Christian education the methods of the formal, content-centered school or university. But with increasing clarity in recent years we have come to see that training for the mission of the Church is completely different from teaching history or mathematics. Indeed, we seem to be rediscovering the importance of the kind of small, worship-centered, questioning, seeking groups which, in the early centuries of the Church's history, changed the lives of people and sent them out to change the world.



We have to try out ideas, measure and test them, before they can become our own.



Then as now, family worship was central.

From Generation to Generation

by John W. Suter

Director, 1925–1933

Department of Religious Education

“**R**EVOLUTION in the Sunday School” is Peter Day’s apt description of a change that has occurred in the Episcopal Church in the past fifteen years. But revolutions just don’t happen of their own accord; their seeds are sown much earlier. Many emphases in our present Christian education program were planted several decades ago.

At the turn of the century, materials published by the New York Sunday School Commission were widely used. They consisted of small paper-bound books containing a series of questions, with spaces to be filled in as the answers were drawn from given Bible references. This work was done at home and

recited quickly in class on Sunday, leaving much of the session to the teacher’s ingenuity for keeping the class orderly and attentive. This was the kind of church school I remember as a boy. However, there were voices even then calling for another approach.

Early Voices of Challenge

In 1911–1912 I sat under George A. Coe at Union Theological Seminary. These notes from his lecture are generally acceptable today, but they were challengingly new then: “Find out what your pupils do between Sundays—what they do in public school, what they like and dislike, what they do when they can do

what they want to do. Measure your success or failure in terms of how the pupils are different from what they would have been if they had not been in your class. . . . In church, worship with them. . . . The Christian Gospel is great, mysterious, powerful. Let them discover it. Let us speak to them in ways that are meaningful to them at their present state of development. . . . The purpose of Christian education is to create a situation which will increase the likelihood that the truths of Christianity will help these particular children solve their own present practical problems."

Another great voice was that of the Rev. William E. Gardner (now living in Nantucket, Mass.). Dr. Gardner had caught a great vision and was awaking Episcopalians to the need for a nationwide overhauling of educational aims and methods. When in 1910 he became Executive Secretary of the newly created Board of Religious Education at Church Missions House, he ushered in a new day.

William Gardner's theme was simply "The Children." He was their champion. Too often they had been thought of as small-sized adults who couldn't read very well. Gardner claimed for them the right to be understood as children, with their own ways of responding to what the Church was trying to say, with their own ideas about prayer, about parents, about teachers, about life between Sundays. He was a realist, and sometimes his realism shocked the conventional and the pious; but it was a galvanizing shock. Under his direction a new, privately-printed course made its appearance in Boston in 1910: *Christian Nurture Course for Use in Church Schools: Correlating Biblical Material, Memory Work, Christian Activity, Christian Doctrine, and Church Loyalty*.

This was the beginning of "The Christian Nurture Series," which was to develop during the next thirty-five years. Dr. Gardner described it as "the outgrowth of a conviction that the Sunday school must become more than a Bible school or a school for the promotion

of certain religious methods inherited from the past. It must place the child first, recognizing his religious nature as a field largely uncharted, in which patient and reverent experimentation can produce knowledge of the right methods of Christian nurture. A new point of view must set before the Sunday school teacher the task of making his scholars into Churchmen—that is, Christian men and women in action."

A Fresh Impetus

Even before the First World War, the outlines of our present revolution were distinguishable. When the 1919 General Convention created the National Council, it recognized the Board of Religious Education as a national department and assumed responsibility for its budget. Having now been placed on a sound and stable basis, postwar Christian education was given a fresh impetus. Moreover, returning chaplains reported that the average young Episcopalian had received negligible religious training and that ignorance and apathy were the rule. Just what was wrong "back home" and how to cure it, the Church was determined to find out.

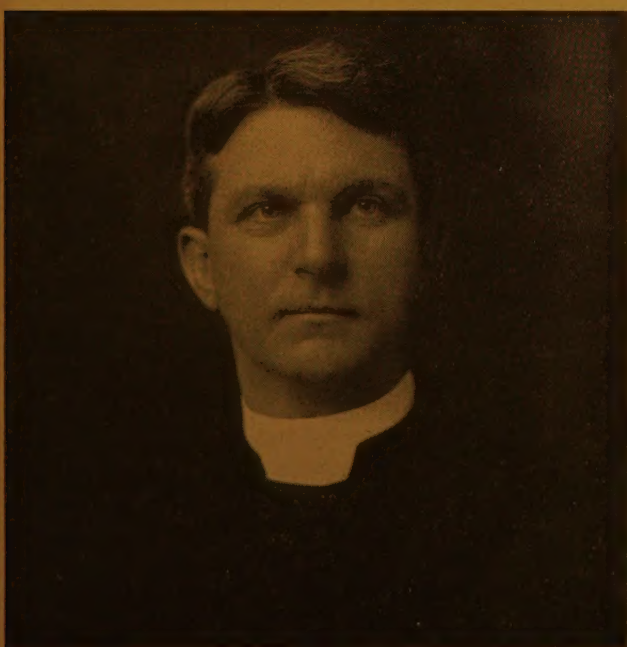
There followed five years of intensive study and activity in which the Church gathered momentum under Dr. Gardner's leadership as head of the new department at "281." "The Christian Nurture Series" was being printed, tested in the field, and revised. Educational leaders attended annual meetings in various parts of the country to compare notes and receive inspiration. Every diocese sent a delegate, and many a man or woman returned year after year. It was like a club: we came to know and like each other, and our fellowship was so strong that our frequent controversies were enriching, not dividing.

In 1925 I began eight years of service as head of the national Department. I fully accepted the understandings, inherited from Dr. Gardner, which we all had helped to discover. In our new magazine, *Findings in Religious Education*, we stated the purposes of the Department in terms entirely familiar to us now: "To improve the quality of religious education in the Church; to conduct research and supply information; to guide and encourage leaders; to make available to one part of the country the good news of successful educational work carried on in another part; and to further the publication of better and better educational materials." (*Findings in Religious Education* was a casualty of the Great Depression; *Christian Education FINDINGS* is its namesake.)

"The Christian Nurture Series" continued to grow in use. In 1927 a conference of diocesan leaders in Province I declared: "The Christian Nurture Series' [can] be adapted to almost any school and used effectively, *provided the teachers [are] given the proper guidance*. Where it has not succeeded, the failure has been chiefly due to lack of adequate guidance. . . . It is richest in results when properly supervised."

Three Necessary Emphases

Whatever materials were being used, we saw the need for a threefold emphasis: on family responsibility in Christian education, on worship, and on concern



The Rev. William E. Gardner

**To improve the quality of religious education; to conduct research; to guide and encourage leaders;
to make available the good news of successful educational work;
and to further better and better educational materials.**

for children. The very same emphases are prominent today. Miss Adelaide Case wrote at that time: "Let us center our attention on the family, for this is where the most effective education for good or ill is actually going on. . . . Let us aim at nothing less than a full Christian experience for every child." The Rev. Robert S. Chalmers might have been speaking for us today when he said, "The child needs home and parental influence not less but more than ever."

Our thoughts regarding worship also sound familiar today. The First Province conference in 1927 said: "Children should be trained to worship in the regular services of the Church. Segregated children's services are wholly inadequate." A little earlier, when I came to the Department, I had said, "The experience of worshiping God in public represents the only other enterprise in religious education which stands on the same plane of importance as family life. These are the two points at which most young people actually receive whatever comes to them. . . . Make these two experiences even approximately what they ought to be, and you have solved the problem of religious education."

What about the Sunday church school? We saw it as the *third* most important undertaking in religious education—after family life and worship. The total life of the Church is the concept of religious education. The church school is only an instrument and might someday be superseded, while religious education without public worship is almost inconceivable, and

without religious families it is practically doomed.

The purpose of the Sunday church school class was seen as setting free the creative impulse which exists in every child, encouraging every pupil to express himself, in fact to become himself, in religious life. Our vision was "a church school which teaches its pupils to discover, appreciate, and enjoy the true meaning of Christ's religion by engaging in it creatively."

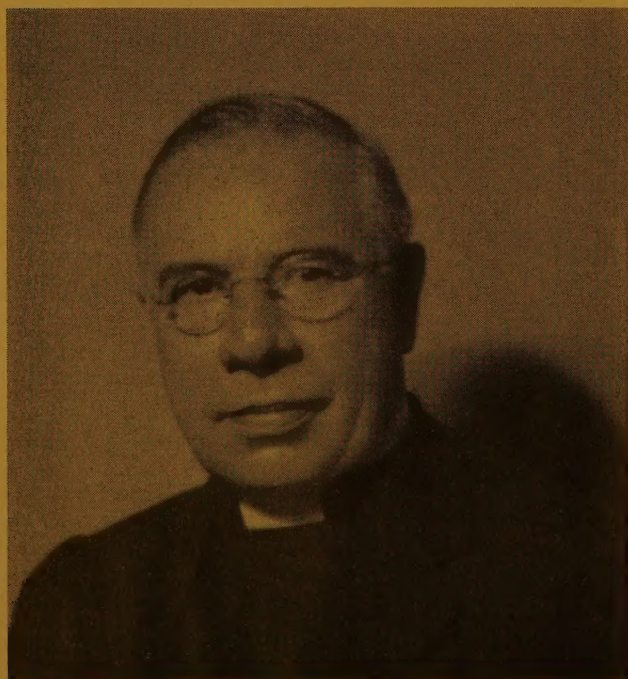
The curriculum was important and demanded attention. Our Child Study Commission engaged in research and study of children's interests and activities. It worked experimentally in different parts of the country with teachers who represented a wide variety of urban and rural situations and a wide divergence in methods of approach, churchmanship, and other factors. On the basis of their findings, outlines were developed for teachers to use as guides, no matter what courses they used.

Manning the Hole in the Dike

The depression of the thirties caused curtailment of much of the National Council's work in all its departments. The Department of Religious Education lost most of its staff. A skeleton staff, under the direction of the Rev. Daniel A. McGregor, tried to hold to the principles and emphases of the preceding twenty years. General objectives of Christian education were broken down and applied to the needs and interests of the various age-groups of children, young people, and adults. Then the Department took the next step: the publication of materials to give practical substance to the general objectives. These "Christian Education Units," as they were called, provided suggestions for classroom work for periods of no longer than two months. Thus they had the advantage of flexibility in serving the ever-changing interests and concerns of children.

The Rev. Vernon C. McMaster, Secretary for Church Schools, 1934-1947, has summarized the Department's purpose then: "Our aim was to help those leaders who were really in earnest, who were anxious to do a good job and who were capable of doing it with such help as could be given by a small staff at national headquarters. We could not do much to help the great majority of leaders who needed to be goaded into earnestness, who had been enticed into their church work by a sense of duty, and who had too meager a background in the Church's life, work, and teaching, and in methods of teaching."

This problem has plagued the Church throughout the period covered by this article. Present leaders know only too well that it is still overwhelming. But what the Church is saying and doing today to recapture the sense of mission, among clergy and laity alike, gives substantial hope for the future.



The Rev. Daniel A. McGregor



More than a quarter of the budget goes to training adult leaders.

The Department of Christian Education Today

by David R. Hunter, Director

THE growth and development of the Department of Christian Education in the last fifteen years has paralleled and been the result of forces that are changing and renewing the whole life of the Church in our time. The program of the Department which began to appear in the late forties under the leadership of the Rev. John Heuss would probably never have taken the form it did had it not been for three factors: the emergence of a revitalized Biblical theology; an intensified search for deeper understanding of the nature of the Church; and a new emphasis upon the ministry of the laity.

Recently, Dr. Henry Steele Commager, one of the distinguished historians of our time, purposely omitted the Church and religion from the list of forces which he felt would mold and determine the culture and civilization of our world by the year 2000. In other words, Dr. Commager does not expect the Church to carry out any kind of mission capable of affecting world culture. Recognizing that this is at least a theoretical possibility, and knowing that any doctrine of the Church is completely without meaning if the Church is not in fact carrying out its mission in the world, the Department of Christian Education has developed a variety of approaches to strategic areas of life in our time.

Major Target: Adults

Previous to Dr. Heuss's days, the Church's program of Christian education consisted primarily of Sunday school work, youth work, and college work.

There were a few prophets, some within the Department of Christian Education itself, who saw further than this. But not until the forties, when a significant portion of the Church was ready to respond to the implications for education of the doctrine of the Church, was a comprehensive program possible.

More fundamental even than work with children and youth is the Church's work with adults. Adults are the bearers of the culture of their day, and it is they who communicate the culture to succeeding generations. If the Church's mission is to be performed in the world and if children and youth are to become identified with that mission, this can only take place through reawakened and educated adults. The day must come when the provision a parish makes for adult education will be at least as large as its provision for children's work and youth work combined. We are far from having arrived at that day, but the Department's work, through its Adult and Leadership Training divisions, is focused on this goal.

Children and Youth

To carry out the directives of the 1946 General Convention, the National Council began to take a fresh look at what we were doing with children in the name of Christian education. The Council decided that our efforts were too centered on acquainting children with the past and were not sufficiently aimed at creating a response to the present action of God in their lives. Thus there emerged the Seabury Series, which strives to maintain a realistic balance between

a knowledge of God's mighty acts in times past and a healthy awareness of His activity here and now in our own lives—not neglecting the hope and promise of God's actions in the future.

While less than one-fifth of the Department's budget goes into developing curriculum materials for work with children, these materials are rightfully one of the most important approaches the Department is making to the total work of the Church in the world. Not until children know the reality of God at work in the world today are they going to be prepared to take their place in the Church's mission.

Youth work has always been more successful at relating itself to the demands of the world in which we live than have other organized activities within the Church. This is due chiefly to the nature of young people, for we can scarcely maintain rapport with them if we do not maintain relationship with the world. The problem in working with youth is not so much maintaining our relationship with the world as it is communicating an understanding of the Gospel.

Nurturing and Training Leaders

The development of educational resources for children, youth, or adults is vain unless a strategy and method is also provided for the nurturing and training of leaders. In the late 1940's, the first serious attempt was made on the part of the National Council to train a large body of lay leaders. The magazine in which this article appears is both a symbol and a vehicle of the training opportunities now available in the Church. The Leadership Training Division today is the largest division of the Department, being allocated almost a quarter of the Department's entire budget. This is as it should be, indeed, even less than it should be. Can anyone who has the task of carrying out a serious mission in life be expected to do so unless he is trained for the task?

Cooperative Efforts

But what about the very formative experiences our children are having in the schools they attend, whether public or private? Can the Church possibly afford to confine its work to the parish house and leave untouched this vast segment of its members' lives? Nothing in the work of any of the above divisions touches or influences directly the schools of our land. In response to this need, the 1955 General Convention created a Unit of Parish and Preparatory Schools. This unit, in cooperation with the Episcopal School Association, operating on a marginal budget and employing only one officer, is attempting to influence the development of curriculum, the training of teachers, and the over-all planning of Church boarding and day schools. In cooperation with other communions, we are also beginning to respond to the same need as it relates quite differently to the field of *public* education.

The middle decades of this century have seen an almost fantastic development of camps and conferences as training mediums in the work of the Church.



The Rev. John Heuser

It is now the rare diocese which does not have a camping program and a conference center. If Christians are to grow in their oneness as the Body of Christ, and if they are to be trained in their mission, they can be helped to do so much more efficiently, and at a much deeper level, by going apart for a while and living together in Christian community. To serve this promising movement of our time, the 1955 General Convention also created the Unit of Camps and Conferences in order that wise standards and the best resources might be made available to every diocese of the Church.

Our Church has for many years tried to give its parishes at least minimal help in the use of audio-visual aids to education. To this end, the Division of Audio-Visual Education serves not only all of the divisions of the Department but also offers counsel to parishes throughout the country in the use of projected and nonprojected forms of audio-visual instruction.

The latest response by the Department to need in the Church is the development of the Unit of Overseas Christian Education, through which all of the resources of the Department are made available to overseas missionary districts. At last, the field work of the Department has been extended to reach our mission throughout the world.

Our Basic Task

In a sense, all the operations of the Department constitute a kind of federation of resources and operating units. All are united by a common understanding of our basic task—communicating the living Gospel. Since this Gospel is itself an evangel which must be carried into the world in which we live, educators also have the task of training and preparing people for this mission—not some future mission entirely, but a mission in which they are already engaged by virtue of their life in the world.

"The light shines in the darkness, and the darkness has not overcome it."

"Without question, the opportunities for a meaningful ministering Church are greater today than ever before."



Our Mission Today: Four Considerations

by George L. Peabody
Coordinator of Field Services

FORTY years ago Albert Schweitzer observed that the suicide of civilization was in progress. Now, belatedly, most of us sense our peril. President John Kennedy has said, "Every fresh event has deepened my conviction that the survival of our civilization is at stake and the hour is late." It is a problem of community; man has not learned to live with man.

The problem of community is a moral and spiritual one. We have lost the spiritual dimension in our lives, and our greatest single task is that of spiritual reconstruction. Simply having "more religion" will not solve our problem because most of present-day Christianity is both irrelevant and impotent.

Irrelevance

Modern Christianity is irrelevant and will continue to be so as long as the churches address themselves to so few of men's real concerns. In the midst of a suffering world we have shown more interest in the aggrandizement of our churches than we have in the needs of our neighbors around us. Bishop James A. Pike said recently, "Without question, the opportunities for a meaningful ministering church are greater today than ever before. . . . The churches themselves are bigger, wealthier, more plentiful. But the condition of our society is proof that the opportunities have

not been seized." We are painting our staterooms while the ship is sinking.

Impotence

Even more alarming than irrelevance is the impotence of modern Christianity. We inherited ethical convictions which are profound and essential, but we have substituted these noble ideals for the living Faith. Worse, we have watered them down into a harmless sub-Christian morality to which we resort to undergird our decisions not only in community and family life but in business and politics: "God asks me to be honest, reverent, reasonably kind, and to support my Church." This is an ethic, not a faith—a foundation of sand in a world of rapid social change and revolution.

In contrast, look at the quasi-religious faiths of Nazism and Communism. However synthetic, they instill in men a burning desire to act and even to die with courage. The lesson of history is that those who have faith are more vital than those who lack it. Our moralizing cannot stand up against barbaric and demonic faith. Christians can no longer continue with the strange idea that the kind of community we seek can be supported in mid-air without foundation. Simply having "more religion" is futile.

Four Considerations

There are four understandings about the Church's work which a growing number of people are beginning to recognize. We in the Department of Christian Education think they are sound and that they indicate areas for decisive action.

The main area of the Church's mission is in the world where men live: at work, at play, in the home and neighborhood, and in the larger community of nation and world. Protestantism as a whole has conducted a significant mission in homes and neighborhoods, but has little understanding or experience with the other areas. If we are to become more relevant, we need a thorough restatement of our mission and a recommitment to it. Bishop Lesslie Newbigin has said, "We should undertake the costly but exciting task of finding out what is the pattern for the Church's mission in the new day in which God has been pleased to put us."

Fortunately, specific beginnings are being made, some within the Episcopal Church. There is a groundswell of emphasis on the ministry of the laity, in which people are seriously wondering if Christian laymen are not called to something more than assisting the clergy; there are a few subsidized missions committed to discovering the Church's ministry in our industrial society; there are a growing number of voices offering richer understandings of the meaning of *Church, Holy Spirit, laity*, and *priesthood*. What they have to say can help the whole world.

The Church's mission is carried out primarily by the laity. It is staggering that most Episcopalians have believed the ministry of three million lay persons to be distinctly less important than that of a handful of about eight thousand clergy. The same confusion

exists throughout Christendom. Such confusion is understandable when we remember how narrow our concept of mission has been: to involve people within the life of the gathered Church. "Full-time Christian work" is a phrase meaning a full-time in-church occupation and since most laymen are "part-time," few can be expected to be as important as the professionals.

Moreover, this concept of mission has encouraged irrelevance. As laymen devoted themselves to the Church, they tended to abstract themselves from the world. We have sown irrelevance and reaped irrelevance and responsibility.

As the stereotype of the Church's mission changes, more functions are needed. More initiative and leadership is now required of lay people in the scattered ministries only they can fulfill. More training of the laity by the priests is required. This will naturally produce changes in the stereotyped roles of both clergy and laity.

The structure of the parish itself is outmoded. The parish was made to order for settled village life. In today's suburbia, it has burgeoned into an "Organization Church," caught up in busy promotional activities. In the cities it has been losing steadily with the mobile industrial populations. Some parishes have already recognized that radical changes are necessary to support the laity in their ministries.

Few Christians have been trained with this ministry in mind. Instead of impotent moralizing, we need to nurture a living faith as basic preparation for our mission. Therefore, we need a distinct shift in the way Christians (clergy and lay, all ages) are trained for their ministries.

The Joy of Mission

Fortunately, some specific beginnings have been made in this area too, and the Episcopal Church has been one of the leaders. Since 1910 our Church has been experimenting, learning, and revising our understandings of how the nurturing process takes place. Now something responsible and solid is emerging after the awkwardness, confusion, and pain that always accompany change. Briefly, we are learning that the nurturing process includes at least three stages: (1) clarification of the issues in which people find themselves involved; (2) recognition of these issues as religious issues: that is, that they pertain to the very meaning of life itself; and (3) witness to *The Savior* within the context where those who have ears can hear.

It is a constant source of amazement for people to discover that what is most on their minds is precisely where their lives already have a religious dimension. It is also a great joy for them to see that the Christian faith provides something more vital than impotent moralizing. Christian nurture is good, basic preparation for everyone. In addition, more specific training is needed to support persons in their encounter with the world where their main ministry lies.

These new understandings about the implications of our mission are being voiced by many. If we are willing to take them seriously, there is room for decisive action in every program of the Church. The times demand it.



"I sang the song 'The Motherland Hears, the Motherland Knows.'"

Let the Church Be the Church!

by Richard Upsher Smith

ONE of our readers angrily objects to FINDINGS' criticism of the film *Operation Abolition* and says he will do his best to put this magazine out of business. ("Letters," p. 4) At a recent meeting of the National Council, a member spoke with great feeling, on behalf of many fellow Churchmen throughout the country, pleading that the Church "stick to its own business" and not speak out on controversial social issues. Both these men think the Church ought not to mix in business and politics.

"Let the Church be the Church" might well be the way they would sum up their viewpoint. But there is another meaning to this statement and, in our opinion, a more accurate one. "Let the Church be the Church" can also mean, "Let the Church do its work of transforming the world." Let it be what it is meant to be. Let the Church be true to what has been its God-given mission ever since the first Pentecost—indeed ever since the Son of God came to earth and entered into the complex situation which men call the "world."

General Convention will undoubtedly debate this issue in Detroit. The debate must go on across the land among vestries and Christian education committees, among church school teachers, youth fellowships, and men's and women's groups.

The Nature of the Church's Mission

A central function of the Church is to enable Christians to be true to their commission of calling all men to Christ, and to give them power and strength to live in the world. To keep the Church out of politics, business, or any other thorny area of life seems to many, therefore, to ask the impossible and to deny the Christian his birthright. Men like Dr. Commager have already discounted the Church. By the year 2000, they say, it will no longer be an effective force in our culture. It is our opinion that the best way to make this prediction come true is for the Church to continue to withdraw from the hard-fact, twentieth-century world.

God did not keep Himself out of the first-century world. He does not keep Himself out of our world today, though we may choose to hide our eyes to His

presence. Certainly we look for Him at the altar, and find Him there. But is this enough, or must we also seek Him elsewhere?

Another debatable question concerns how many missions there are. One view maintains that the Church has several missions: education, Christian social relations, urban and rural work, overseas. Another sees the Church itself as THE MISSION. The former view has been dominant for generations. Could it be one of the factors that has fractured the Church and rendered it impotent and irrelevant? Has compartmentalization led us to engage in one or more "missions" without radically changing ourselves or any one of the "mission fields"?

Who Is the Church?

Understanding the mission of the Church is only one area where men differ and must come to agreement. Another area of misunderstanding is "Who is the Church?" The proper roles of *all* the People of God, both clerical and lay, must be defined and acted upon. Our articles this month state the problem, but its resolution can come only as clergy and laity in parishes and missions everywhere assess their responsibilities in terms of Biblical teaching.

The conclusions we reach will determine the nature of the training we provide for both children and adults. Is it enough to impart information about the Bible, the Christian faith, and the Church? Or must training focus on the everyday problems of real people in a real world, seeking to help them see the relevance of the eternal truths of the Christian faith to their lives? Is it enough to teach from the pulpit, or do we need the real confrontation that comes from small, worship-centered, seeking groups?

The purpose of this issue of FINDINGS is to state some of the implications for Christian education involved in these questions and whatever answers we make to them. If the Church is truly to be the Church, we must, in Bishop Newbigin's words, undertake the costly but exciting task of finding out what the Church's mission is in this day where God has been pleased to put us.

How will your parish decide?



The debate must go on . . .

Let's Use a Film or Filmstrip — OR SHOULD WE?

by John G. Harrel

PURPOSES for using audio-visual materials should be

To introduce a session or unit:

- Shock into awareness
- Arouse interest
- Stimulate thinking
- Involve personally

To develop a session or unit:

- Expand concepts
- Objectify emotions
- Enrich understandings
- Clarify facts
- Impart information
- Consolidate experiences

To culminate a session or unit:

- Influence attitudes
- Motivate behavior
- Satisfy by summary

INFORMATION about films and filmstrips may be obtained from

Audio-Visual Resource Guide

Seabury Series teacher's manuals

Episcopal Young Churchmen's Notebook

FINDINGS

Churchways

Educational Film Guide (available at public libraries)

Various audio-visual education magazines (available at public libraries)

International Journal of Religious Education

"Audio Visual Materials" (catalogue of the National Council Audio-Visual Film Library)

Catalogue of your diocesan audio-visual library

Motion picture film libraries (Consult "Yellow Pages" of your phone book.)

HOW TO ORDER

Selection is usually made on the basis of catalogue information and the recommendations of reliable reviewers. (If you are within easy traveling distance of your distributor, ask if he will allow you to preview the material at his place of business, without cost, before rental or purchase.)

Motion Pictures: Sources for rental

National Council Audio-Visual Film Library at 281 Park Avenue South, New York 10, N.Y., or 2451 Ridge Road, Berkeley 9, Calif.

Local film libraries (Consult "Yellow Pages.")

Public libraries (free rental)

University libraries

Modern Talking Picture Service (free sponsored films), 3 East 54th St., New York 22, N.Y. (Other branches

are located in many large cities throughout the United States.)

See also *A Directory of 16mm Film Libraries* (annual, \$.70, from U.S. Government Printing Office, Washington 25, D.C.).

Filmstrips: Sources for purchase

Local denominational bookstores

Local film libraries (Consult "Yellow Pages.")

National Council Audio-Visual Film Library (at the New York address only)

Diocesan departments of Christian education (Many will offer filmstrips free or for a small rental charge.)

Ordering motion pictures should be done as far in advance as possible in order to assure booking for the exact date you want. If time is short, request alternate films and give alternate dates

on which they may be shown. You will receive confirmation of your booking.

Conditions of rental are specific and covered by law. Generally:

You may preview the film on arrival

You may show the film as many times as you like on *one day, in one location.*

If you intend showing the film on another day or in another location, notify the distributor and request information on discount rates.

The film must be returned, as soon as practicable, *insured* (for your own protection). Frequently, the distributor will require you to return films by special delivery or special handling. Be sure to request "Library Materials" mailing rates from your local post office.

EVALUATION

viewing is a requirement for effective use. Only personal familiarity with the film and a critical attitude toward it can enable you to make the best and most natural use of it. To decide properly whether or not to use a film, ask yourself the following questions:

Is it technically up-to-date? (Are the

sound track and picture clear? Is the film modern or outdated?)
Is it aesthetically sound? (Is the quality of acting, directing, lighting satisfying?)
Is it geared to your age-group?
Is it accurate?
Is it a usable length?

Will it interest your group?

Does it suit your purposes? If not, can anything be done in presenting it to make it suitable?

Beyond the overt, intended message (primary content), what implicit or more subtle message (secondary content) is contained in the film?

UTILIZATION

Necessary questions: After previewing the film, ask yourself the following to help utilize the film properly.

Can technical inadequacies be overcome by explaining them to the group before showing the film?

Can aesthetic inadequacies be overcome by acknowledging them and by motivating the group to search out the values you have seen in the film?

If the film assumes information unfamiliar to your group, can it be supplied before the showing?

Are there vocabulary difficulties that can be overcome by explaining the meaning of words beforehand?

Are there inaccuracies in the film that

should be pointed out before viewing? Can the inaccuracies be used to advantage in promoting discussion following the film?

If the film is too long or too comprehensive, can you use a portion of it?

If the film will not generally interest your group, can you stress an element of common interest in the film that will make the film more effective?

If the film does not suit your purpose, is there any reason for showing it? If so, what?

If its intended message violates Christian theology and morality, can the film be used to help your group to evaluate similar materials shown on television and at movie theaters?

What general reactions to the film can you expect? How can you best provide opportunities for the group to express these reactions?

Following the group's reaction, will small-group discussion be required?

Would a second showing of the film be of value after the group has explored the issues?

How can you best assure that any new understandings will be tested and reinforced—that is, will there be opportunities for practical application of those ideas following the film?

How can the new understandings be made relevant to the individual's total life?

MECHANICS

Things to check: Failure to operate mechanical equipment properly is often the cause of failure in audio-visual communication. To insure adequate projection, check the following points.

Do you have the proper kind of equipment?

Is it in good repair?

Is there an extra projector lamp?

Is there an extra exciter lamp?

Is there a take-up reel?

Is an extension cord required?

Is a projectionist available?

Can the room be darkened with the equipment available? If not, what can be done to improvise?

When the room is darkened, is there provision for ventilation?

If a script is to be read with a filmstrip:

Is there a light for the reader?

Does the projectionist understand the

reader's signal for changing frames?

If a record accompanies the filmstrip:

Where will the phonograph be placed?

Are there electrical outlets for both the projector and phonograph?

Does the projectionist understand how to synchronize picture and sound for sound filmstrips?

SUMMARY AND BIBLIOGRAPHY

Summary

Determine for what purposes the film or filmstrip will be used.

Look over recent reviews of films or filmstrips. Consult available printed resources for further suggestions and recommendations.

Make your selection.

Arrange for the purchase or rental.

If you have not been able to look at the film or filmstrip before purchasing or renting it, preview it as soon as it arrives.

Evaluate the material carefully, fol-

lowing the questions in the "Evaluation" and "Utilization" sections.

Plan out how you are going to use your material, including long-range preparation and long-range follow-up.

Arrange for every physical requirement you can think of for the proper showing of the film or filmstrip.

Assign tasks to your assistants.

Bibliography for further study

John Bachman, *How to Use Audio-Visual Materials*, Association Press, 1956. 60 pages. \$1.00

Edgar Dale, *Audio-Visual Methods in Teaching* (Revised Edition), Holt, Rinehart & Winston, 1954. 534 pages. \$8.25

Ways We Learn (a photographic exhibit with a guide on how to use the exhibit, and a discussion pamphlet with pages for making notations), National Council of the Protestant Episcopal Church. Exhibit rental for two weeks \$8.00 (with the guide). Discussion pamphlets available in quantity at 25 cents each.

Teaching the Bible in Classroom and Church

by William Sydnor

NOTE: For the Sundays in the balance of the Trinity Season, this column is based on the third set of readings appointed for the First Lesson at Morning Prayer. In this set of lections, the congregation hears a rather long sequence from our Old Testament heritage (Genesis, Exodus, Joshua). In both church and classroom, it is a good idea to elaborate where possible on the meaning of what the Prayer Book provides for us.

Trinity XIV, September 3, 1961

SUBJECT: The Providence of God
BASED ON: Genesis 45:1-15, 25-28, and the Epistle and Gospel

The Lectionary devotes four weeks to the story of Joseph; this column began the story in the June issue. The first week (Trinity XI), we saw Joseph and his brothers as proud, hate-filled, and mean to one another. The older brothers got rid of Joseph by selling him as a slave. The second week we found Joseph as a more mature young man who had learned to use his mind in a helpful way, so much so that he was made ruler of Pharaoh's household. Last week we read that a famine in Israel had driven the brothers to Egypt to look for food. Joseph had grown beyond hate and revenge and was helping his brothers even though they did not know who he was.

Today we come to the climax. The clue to the whole story is found in verse 5: "God sent me before you to preserve life." Joseph was not vengeful; he asked his brothers not to be angry with themselves for their cruelty to him years earlier.

God had a purpose in mind which also included all the Israelites: "God sent me before you to preserve for

you a remnant on earth and to keep alive for you many survivors." (v. 7) The brothers could not foresee the difficulties that would yet attend them. But God was with them all the while, working through them in better ways than they could understand.

The story of Joseph and his brothers can be as helpful to children as it is interesting to them. Children can see in themselves the bad characteristics as well as the good qualities of these men. They can also rejoice in the change that took place in their lives.

The Gospel speaks of gratitude and the Epistle tells of fruit which is born of the Spirit of God. These were the qualities Joseph and his brothers learned.

Trinity XV, September 10, 1961

SUBJECT: The Young Moses
BASED ON: Exodus 1:8-12, 22; 2:1-22; and the Gospel

The Moses story opens a new section of our Trinity Season reading. In order that the transition from the days of Joseph (last Sunday) to the days of Moses be smooth, I expand the appointed lection and read Exodus 1:8-12, 22 as well as 2:1-22.

In Morning Prayer I retell the story which was the First Lesson. With such questions as "Then what happened?" I give children the opportunity to share in the fun of telling it. At Holy Communion I tell the story right after the Creed. In the classroom a good method is the one used in the film *Here and Now*—have the observer read the story to the class, interrupted by the teacher who seeks to be sure the children understand what they are hearing. Under no circumstances would I have the children take turns read-

ing. This puts the poor reader on the spot. No one hears the story either because of another's halting efforts to read, or because of a cold sweat anticipation of failing to read well.

Moses is one of our earliest known ancestors in this company of which we are a part—the people of God which includes both the Church back through the ages into the New Testament, and the faithful, chosen people of the Old Testament. We do not apologize for the behavior of an illustrious ancestor, nor try to explain away his crimes or moralize. We take him as he was.

Our Lord said, "No man can serve two masters. . . ." (Gospel) As the story of Moses unfolds, it will become increasingly evident that he was single-minded in his devotion to God. His faithfulness becomes part of the strong fiber of God's faithful people.

Trinity XVI, September 17, 1961

SUBJECT: The Call of Moses
BASED ON: Exodus 3:1-15 and the Gospel

On the slopes of Mt. Horeb, God touched the life of Moses the shepherd and transformed him into Moses the great leader of the people of Israel. This turning point in the life of Moses, described in Exodus 3, is also a turning point in the history of the Israelites. They were a hoard of hopeless, oppressed folk under the iron rule of the king of Egypt. The future held no promise of anything better. Then God spoke to Moses out of the burning bush.

Fire and great brightness are ancient symbols of God's presence to anyone who had been in the presence of God reflected something of His glory and brightness. (See Exodus 14:24; 34:29; St. Luke 9:29; II Corinthians 4:6.) The halos of the saints have the same origin. The Lord met Moses face to face at the bush, and His glorious presence is described as a burning fire.

First Moses hears these wonderful words: "I have seen the affliction of my people who are in Egypt, and have heard their cry . . . I know their sufferings, and I have come down to deliver them. . . ." (Exodus 3:7-8) Then God commissions Moses

be His people's leader and champion in breaking the power of Pharaoh. This was an impossibly difficult assignment; a man could not possibly accomplish it singlehandedly. When Moses backs away from so difficult a task, God reassures him with these courage-giving words, by which Moses lives for the rest of his life: "I will be with you." (Exod. 12)

Moses' conviction has been shared by the Lord's faithful servants down through the ages. Our prayer today (Collect) is that the Lord will preserve His people, the Church, with the same strengthening help and goodness Moses experienced.

Trinity XVII, September 24, 1961

SUBJECT: When It Is Hard To Do Right
BASED ON: Exodus 4:27-31; 5:1-9, 19-21; and the Collect

Moses accepts his commission from God as the one who is to lead the Israelites out of slavery. When he returns to Egypt, he is met by his brother Aaron, who becomes his companion and helper. They go to the leaders of the Israelites and tell them of what has happened at the burning bush. The Israelites are thankful that God has sent them a leader.

You may want to read this paraphrase of Exodus 4:27-31 as an introduction to today's appointed Prayer Book lection, or you may prefer to tell it in your own words.

The leaders of the people failed to realize that, while God purposed to free them from slavery, Pharaoh would strongly oppose it. So when Pharaoh did resist Moses' proposal and struck back, making working conditions even harder, the Israelites grumbled and complained.

It is not always easy to do what you think is right. It is even harder when people complain and say mean things. Mother does not understand that you "had to" get in the fight in which your coat got torn—otherwise you'd have been a sissy. Your friend gets mad with you because you will not let him copy your arithmetic paper. It is not that you don't like him; it is just that something inside you tells you it would be wrong.

Great leaders are people who have

the courage to do what they think right, no matter who does not like it. Maybe the decisions of every day are the ways in which God trains His great leaders of tomorrow. Today we pray that God's power (grace) will go before (prevent) and follow us, "and make us continually to be given to all good works." This chapter in the life of Moses helps us understand how God helps us.

Trinity XVIII, October 1, 1961

SUBJECT: God Delivers His People
BASED ON: Exodus 14:5-14, 19-21, 24-28, 30, and the Gospel

The day finally comes when Pharaoh says to Moses, "Take this people and be gone!" The dramatic last chapter in the contest between the stubborn king and the God of Israel for whom Moses was the spokesman is in the slaying of the first-born and the Passover meal (Exod. 12). It is one of the appointed lessons for Easter.

After the Israelites left Egypt, Pharaoh changed his mind and sent his army to overtake them and bring them back. The account of what took place at the Red Sea is the story of the active, delivering God saving His people from their enemies. The story as we have it in the Bible had probably been told and retold by fathers to their children a thousand thousand times. In the process, details have worn smooth and, no doubt, here and there have been enhanced. The significance, however, has not been lost. Before the people got to the Red Sea, God protected them from the oncoming Egyptians—the cloud by day and the fire by night. Then, when they did cross over to the other side, God destroyed their pursuing enemies. Read the minstrel's song in Exodus 15 to appreciate how they interpreted the events through which they had been delivered. (Verses 1-2 give the flavor of it.)

Think how difficult Moses' task was. In the midst of great danger, the people were complaining and disgruntled. Moses had to believe very deeply in God not to lose faith himself. And he had to care a great deal for his fellow countrymen; otherwise he might have become impatient and walked out on the whole unlovely lot of them. Our Lord explains that

the whole of the law is summed up in loving God and loving one's neighbor (Gospel). Moses shows us how important and how hard this is to do.

Trinity XIX, October 8, 1961

SUBJECT: God's Commandments
BASED ON: Exodus 19:1-7, 16-19; 20:1-3; and the Collect and Epistle

The three most important events in the memory of Israel's past were the passover (Exod. 12), the deliverance at the Red Sea (Exod. 14), and the giving of the Ten Commandments. These events have a place in Old Testament thinking comparable to that held by Good Friday, Easter, and Whitsunday among Christians.

The familiar listing of the Ten Commandments is in Exodus 20. (See also Deuteronomy 5.) The appointed reading from Chapters 19 and 20 gives us the setting. The awesomeness of the occasion is evident and should come out when the passage is read. It is a momentous day when God reveals His will for men. The Commandments are not to be taken lightly. Exodus 19 helps us recover something of the holy fear which must have surrounded Moses' receiving of the Commandments; this holy fear has come down through the ages in the great respect in which the Commandments are held.

The last six Commandments are given Christian analysis in today's Epistle. (These are the Commandments concerning duty to neighbor. See Prayer Book, pages 288-289.) The last half of the Epistle deserves careful study and analysis in the classroom. Notice that the motive for seeking to live according to this pattern is related to what Christ has done for us (Eph. 4:32). In contrast, the motive behind the keeping of Old Testament law was related to what God had done in delivering His people from Egypt (Exod. 20:2). Here is an indication of how the person and work of Christ have superseded and fulfilled the mighty acts of God in the Old Testament.

Today's Collect is a prayer asking that God's Holy Spirit help us live according to His will. The Spirit helps us in our weakness in living and in our faltering prayers (Rom. 8:26).

Reviews of Revised Teacher's Manuals
for Grades Three and Nine

THE Seabury Series



**MANY
MESSENGERS**

Revised Third-Grade Teacher's Manual, illustrated. 128 pages, paper bound, with packet of teaching aids, \$4.45. Here is a manual that provides concrete help for new and experienced teachers alike. The course's purpose is to help thoughtful and energetic eight-year-olds learn of God's love for all people, understand their everyday relationships, and participate in corporate worship. The experiences of Mac and Sally Bennett, a fictional, but not so fictional, teaching team, give vitality to the presentation of general directions for planning and teaching.

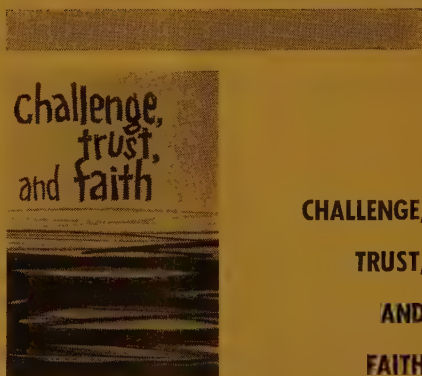
If teachers and class bog down, it will not be for lack of information about what and how to teach. The suggestions for nine seasonal units and eight general units should get teachers going and keep them going. Intelligent use of the seasonal units will bring to life, through the resources of the Christian Year, an understanding of God's loving action in our lives. General units will give meaning to such topics as the symbols a child sees in his pupil's book and in church.

The manual contains ample suggestions for classroom use of the popular pupil's book, *Our Prayers and Praise*. Within the manual's covers are Biblical stories relevant to the units, retold in language that third-graders will understand. Stories about two third-graders named Johnny and Susie will help the

children toward a better understanding of their relationships to the people they meet every day. Included, also, are stories of Christian people and the Church everywhere, illustrated descriptions of Christian symbols, a short story of the Prayer Book, and suggestions for the use of audio-visual aids and creative activities.

This is the kind of teacher's book for which many of us have been looking.

(The Rev.) Robert E. Wilcox
St. James' Church
Alexandria, La.



**CHALLENGE,
TRUST,
AND
FAITH**

Revised Ninth-Grade Teacher's Manual. 186 pages, paper bound, \$1.90. Teachers who have worked with junior-high Seabury Series courses will welcome this revision of the original ninth-grade teacher's manual, *Growing in Faith*. It offers a wealth of new material while still retaining the possibilities for creative teaching of the earlier edition.

The first of the junior-high Seabury courses to be presented in unit form, *Challenge, Trust, and Faith* builds in and organizes the help needed to carry the Church's teaching to a ninth-grade class. The manual provides support for the teacher during the first two months, while he is getting to know his young people and learning to work with the course, and then enables him to plan his own sessions.

The units (more than enough for year) are grouped into three categories: daily experience, faith, and heritage. Each unit contains a statement of importance, questions and resource understandings to work toward, suggestions for the teacher, and most useful of all, help in deciding where to go next.

In Part I, "Getting Under Way," the manual takes a comprehensive look at ninth-graders and at the ministry of the teaching team—the teacher as listener and leader, the associate as observer and supporter. How to begin; how to develop sessions; and what to do when tragedy touches the class or when the youngsters catch fire with a question unrelated to your lesson plan—all these are to be found in Part I.

Part II of the manual contains units to be used as needed. A sampling of titles from the units on the area of faith—"How Do We Know God Exists?" "What Does God Ask of Us?" "How Can We Respond to Him?"—offers clues to one of the teacher's tasks: to help ninth-graders face and examine some of the Church's teachings they question or misunderstand.

Also included are units based on the daily experience of fourteen-year-olds ("Going Steady," "Being Important" and so on), and units related to the pupil's reader, *Old Testament Roots: Our Faith*.

Part III, "Ways and Means," is filled with suggestions for working with ninth-grade young people. Briefly stated, very realistic and readable, the picture of what it means to be the leader of a ninth-grade class comes clear, with avenues for sharpening understandings and providing the variety which is so necessary to the life of a class.

Although each of the units includes its own suggested resources, the final chapter of the manual reminds the teacher of the most important resource of all—the worship life of the parish—a source of strength and insight. The manual closes with a comprehensive book list and descriptions of well-chosen films, filmstrips, and records, many of which are mentioned in the units.

This is an exciting new manual. Reading it, teachers will find themselves eager to get started on a year of living with young people as they come into relationship of trust with God and the realization that He acts in their lives. In the light of God's grace, ninth-graders can come to a deeper understanding of the persons of their world.

Ruth Cheney
Director of Youth Work
Diocese of Washington

Book Notes

Edited by Charles E. Batten

Teaching the New Testament, by O. Tessie Lace. The Seabury Press, 1961. 96 pages. Paper, \$1.95. Purchased as a set with the author's previously published *Teaching the Old Testament*, \$3.25. Teaching the New Testament to young people in the light of new knowledge and tools now available is admittedly no easy task. Written in the confidence that it can be done effectively, this little book calls for courageous experiments. Its great merit is that instead of offering a ready-made course, it is replete with suggestions for developing one's own. The teacher is kept mindful of a double responsibility—understanding the significance of Biblical scholarship and applying that understanding to the method of creating materials used in each course. A survey chapter on the New Testament as a whole is designed to enlarge the teacher's appreciation of the variety of documents contained in Christian scripture, how they were collected, and how the earliest manuscripts were produced. As a rather bold, arresting departure, two of the less familiar and more difficult books, Hebrews and Revelation, are brought together by the demand for an understanding of their Jewish background. Acts and the Pauline letters are explored with the purpose of discovering the apostolic message, the obstacles it encountered, and the scope of the early Church. The author provides helpful insights for dealing constructively with the confusing differences among the four Gospel narratives, as well as with the remaining shorter books. Miss Lace concludes that since "we who are teaching the New Testament are Christians who believe that the new covenant of which scripture speaks is really in operation," our object is to help students understand the faith to which these earliest Christian books bear witness. It is a pleasure to recommend this useful guide to all who undertake this import-

ant work in our church schools. (Oscar J. F. Seitz)

Basic Writings in Christian Education, edited by Kendig Brubaker Cully. The Westminster Press, 1961. 350 pages. \$4.95. Presented here are works on Christian education from thirty-one writers, beginning with Clement of Alexandria and ending with George Albert Coe. A short biographical sketch and bibliography precedes each selection. As a general introduction to some of the foundational writings, this book will prove helpful. It is a compilation to which a church school teacher or a beginning student may refer. However, it does not meet the need for a really excellent source book for the serious student. No book dealing with basic writings should omit selections from H. Shelton Smith's *Faith and Nurture* (Charles Scribner's Sons, 1941), for surely this book marks the turning point in contemporary Christian education. Much more needs to be done with the history and philosophy of Christian education, and it is hoped that this volume will spur others to write similar books. (C.E.B.)

All Ye Who Labor, by Wade H. Boggs, Jr. John Knox Press, 1961. 288 pages. Paper, \$2.50. What has the Bible to say about work? Did God create man and give him work to do as a blessing or as a curse? What is the Christian attitude toward the modern world of work?

With such questions the author has written a very readable book. Because God worked (and works) to create the heavens, the earth, and all living creatures, and because man is created in His image, man is created in the image of a worker. Man is a worker because he was created to subdue the earth and have dominion over it. The author uses logic and faith to develop the Christian

understanding of vocation, of ministry, of work in the modern world.

The constantly reoccurring theme throughout the book is that all life is a pilgrimage in which we are called to be stewards of that which God entrusts to us. As a concluding question, the reader is asked to consider whether he will be able to report as Jesus did at the end of His earthly career: "I have finished the *work* which thou gavest me to do." (John 17:3)

I see this book as an excellent text for individual reading and for group study and discussion. It should be of great help to those who seek a theology of work and want to relate that theology to their work in the modern world. (Edward T. Adkins)

A Dictionary of Life in Bible Times, by W. Corswant. Oxford University Press, 1960. 308 pages, illustrated. \$6.50. There is really nothing quite like this dictionary, for it covers every aspect of the life of the Jews and early Christians. It deals with: (1) secular life—including many subjects under the broad headings of domestic life, work, arts and sciences; political, civil, and military affairs; (2) religious life—holy places, holy persons, sacred seasons, and sacred acts; (3) animals, plants, and minerals. The articles are scholarly but precise, and so clear and understandable that the volume has the unusual quality of being helpful both to the professional student and to the layman. This will prove a real addition to the libraries of ministers and churches. (C.E.B.)

The Old Testament: Its Origins and Composition, by Curt Kuhl. Translated by C. T. M. Herriotte. John Knox Press, 1961. 362 pages. \$4.50. Originally published in German in 1953, this book falls somewhere between a popular and a technical treatment of the literature of the Old Testament. An introduction

discusses the authority, study, canon, transmission, and literary character of the Old Testament. This is followed by chapters on the various writings in the order in which they appear in the Hebrew Bible. An appendix on the Apocrypha, a chronological table, and an excellent bibliography enhance the value of the book. The scholarship is sound and up-to-date, and the style is very readable.

This book may be highly recommended for readers wishing a systematic discussion of the Biblical books themselves as a supplement to the kind of historical-theological approach in works like Bernhard W. Anderson's *Understanding the Old Testament* (Prentice-Hall, \$6.95). It is neither too ponderous for general use nor too sketchy for those who wish to do some digging. (Harvey H. Guthrie, Jr.)

Psalms (Vol. 9), by Arnold B. Rhodes. 192 pages. *Jeremiah, Lamentations* (Vol. 12), by Howard T. Kuist. 148 pages. *Acts of the Apostles* (Vol. 20), by Albert C. Winn. 136 pages. 1, 2, 3 *John, Jude, Revelation* (Vol. 25), by Julian P. Love, 128 pages. "The Layman's Bible Commentary," John Knox Press, 1960. Boxed set, \$7.00, or \$2.00 each. These four volumes of "The Laymen's Bible Commentary" maintain the same high standards set by the five initial volumes published in 1959. Surely this series promises to provide some of the most helpful Bible study material currently available for laymen. In each volume there is a framework of the assured results of historical criticism, but the main emphasis is upon the understanding of the religious message of the Biblical books and upon the application of this revealed truth to our own time. The approach is direct and always constructive. These books will be of marked value for individual or group Bible study. (Henry M. Shires)

The Bread Which We Break, by G. D. Yarnold. Oxford University Press, 1961. 119 pages. \$2.50. This is a carefully reasoned, scholarly, and penetrating interpretation of the Eucharist. "The Bread" is both the Eucharistic loaf and ourselves in Christ as His Church. Undoubtedly the majority of readers will be Anglicans, but the book is intended to be helpful for other Christians, too. Indeed, the final chapters are a strong plea for a recovery of unity among Christians of separated traditions. Recommended for serious readers. (R.U.S.)

Christian Attitudes Toward War and Peace, by Roland H. Bainton. Abingdon Press, 1960. 299 pages. \$4.75. Here is a carefully documented historical sur-

vey of the three major attitudes toward war and peace within the Christian tradition, together with a critical re-evaluation of the ethical problems involved in each. Much of the book is devoted to the historical emergence and adaptation of the three attitudes: pacifism, which prevailed with few exceptions in the early Church until the time of Constantine; the principle of the just war, which gained support when the barbarian invasions disrupted the unity of the Roman Empire; and the crusade, which differed from the just war largely in its religious intensity. The concluding chapters contain the author's critical appraisal of these positions with regard to the ethic of war. "To be Christian," he states, "an ethic must posit and seek to implement in proper balance love, justice, the integrity of the self, and the integrity of the other person—even should he be an enemy." On this basis he rejects the just war and the crusade as defensible Christian positions and recognizes pacifism as the only ethic which incorporates Christian compassion and reconciliation rather than vengeance and retaliation. (Elsa Warbur)

The Christian Family, by Leslie and Winifred Brown. *Faithful Witnesses*, by Edward Rochie Hardy. *Kagawa, Japanese Prophet*, edited by Jessie M. Trout. *Moses*, by Gerhard von Rad. "World Christian Books." Association Press, 1959 and 1960. 80 pages. Paper, \$1.00 each. This series, if the four herein reviewed are a true sample, should provide a church library with an inexpensive collection of valuable Christian resources with great diversity of appeal. The four books read by this reviewer were well written, to the point, informative, and the authors obviously were well acquainted with their topics.

The Christian Family is a sound summary of an understanding Christian approach to marriage. The authors draw on their experiences in other than Western cultures. Here is a truly common-sense volume which might be of use in premarital counseling. This reviewer, however, disagreed with one point: it was suggested that the Church should provide services for children. This is fine, but these services should *not* be held in isolation from the regular worship of the total Christian family. Otherwise, this is a sound and valuable little book for pastors, teachers, parents, or anyone else concerned with the subject.

Faithful Witnesses is a collection of excerpts from original sources describing martyrdoms in the ancient Church. The passages have value for church school teachers as reference material,

but it is doubtful that they could serve much beyond this purpose. Old classes might be interested in some of the excerpts as a living picture of the ancient Church.

Kagawa, Japanese Prophet, a sketch of the contemporary Japanese saint recently deceased, is well worth study by clergy and "inner core" Christians. The biographical introduction is informative and interesting. The excerpts from Kagawa's writings are rich, meditative material. The "social gospel" is very much in evidence as a vital part of this disciple's witness.

Moses, von Rad's very readable and exciting little work, gives a Christian "Biblical theology" approach to a familiar Old Testament figure. In the image and analysis of Moses, we are shown God's total plan for man's salvation as realized through Israel and fulfilled in Christ. The book is good for regular Bible readers and should suggest new thoughts and open new approaches. (Henry L. Bird)

Margery Kempe, by Martin Thornton. *The Seabury Press*, 1961. 128 pages. \$3.75. *Feed My Lambs*, by Martin Thornton. *The Seabury Press*, 1961. 142 pages. \$3.95. Martin Thornton's two previous volumes have dealt with the pastoral office through the approach of ascetical theology. These two books are in the same vein. The subtitle of *Margery Kempe* is "An Example in the English Pastoral Tradition." The author succeeds well in his purpose: to interest the reader in *The Book of Margery Kempe* itself (Oxford University Press, \$4.80), and to foster an interest in the English School of Spirituality, to which Margery Kempe's work belongs. This is not an edition of *The Book of Margery Kempe* but a series of essays on it, with a helpful skeletal commentary.

Feed My Lambs is an American edition of *Essays in Pastoral Reconstruction* (which now becomes the subtitle), published in England by S.P.C.K. The essays on a variety of subjects reveal a deeply devout priest, well aware of the problems of the clergy. Through historical illustration, personal experience, and the tradition of the English Church, the author gives Americans a fresh interpretation of pastoral theology. While this reviewer disagrees with Fr. Thornton on many points, he finds the book not only interesting, but one which, on several occasions, evokes a real dialogue between the author and the reader. (C.E.B.)

ITEMS

Appointments • Christian Education Week •

Malcolm Strachan Memorial



The Rev. Milton R. Le Roy

THE REV. Milton Reese Le Roy, who has served the Church as a missionary in Cuba since his ordination in 1950, has been appointed by the Presiding Bishop as Executive Secretary for Overseas Missionary Education and has already assumed these duties in the Department of Christian Education. Most of this time he has been a professor at Matanzas Seminary. He is a graduate of Virginia and Seabury-Western theological seminaries. In his new position Mr. Le Roy succeeds Miss Carman St. John Wolff, now Associate Director of the Department.

"The Christian and His Community" is the theme of Christian Education Week, September 24 to October 1. This year's observance will stress the many communities in which a Christian lives—his neighborhood, work, culture—and his responsibility to God for the life of all of them. Also emphasized will be the important role of Christian education in training for such responsibility.

A Sunday bulletin insert, "Christian Education Week—1961," is available at \$1.75 per hundred copies from the Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, N.Y. Available from the

same source is a manual by Loren Walters entitled "Christian Education Week" (35 cents a copy), which can be used year after year to help you plan your observance and strengthen your Christian education program.

THE Presiding Bishop has appointed Miss Edith M. Daly, former Associate Executive Director of the Student Christian Movement at the University of Pennsylvania, as Associate Secretary of the Adult Division. She will also serve as liaison officer between the Adult Division and the General Division of Women's Work.



Edith M. Daly

Miss Daly has served as Director of Christian Education at St. Thomas' Church, Whitemarsh, Pa., and in other parishes, and has been a member of the Children's Division Advisory Committee.

After a year's leave of absence in Europe, Miss Emma Lou Benignus has resumed her duties in the Adult Division. She has been on assignment to the Department of the Laity of the World Council of Churches.

FOR MANY YEARS the Rev. Malcolm Strachan was chaplain and head of the English Department at Groton School. He took leave from Groton in 1954 and 1955 to organize the parish and preparatory school pro-

gram of the National Council. He died a year ago.

The Malcolm Strachan Memorial Fund has been created by the National Council for use "to strengthen the work of the Christian teacher in a secular classroom." The Fund honors one of the great teachers of our Church and is related to one of the most acute needs of secondary education in our time: how to teach so-called secular subjects in relation to Christian revelation.

Initial contributions exceeded \$4,000. Additional contributions are encouraged, and should be sent to the National Council, 281 Park Avenue South, New York 10, N.Y., designated for the Strachan Memorial.

ON SEPTEMBER 1, 1961, Mr. John C. Goodbody assumed his duties as the new President of the Seabury Press, succeeding Mr. Robert N. Fuller.

For the past fifteen years, Mr. Goodbody has served on the staff of Colonial Williamsburg in Williamsburg, Va. He resigned as an administrative officer and vice-president of the restoration project to join the Press.

A graduate of Kent School and Williams College, Mr. Goodbody was a United Press war correspondent in China and a reporter in Singapore. Later, in this country, he was associate editor of the *School Executive* and then assistant to the President of Williams College. During World War II, he served in Naval Intelligence and as editor of *CINCPAC-CINCPOA Weekly Intelligence*.

Long a vestryman of Bruton Parish Church in Williamsburg and a licensed lay reader, Mr. Goodbody was active on the Executive Council and the Policy Commission for the Diocese of Southern Virginia.



John C. Goodbody

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